

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

VOLUME V, No. 39

DALLAS, TEXAS, FRIDAY, APRIL 21, 1939

Office: 207 So. Beckley St., Phone 6-6888

Waterloo Revival Closes

ABOUT 150 CONVERSIONS AND RECLAMATIONS IN 13 DAYS

Last Sunday editor John R. Rice closed special services at Waterloo, Iowa. The revival began when Mrs. Chenault and Rev. William E. Kuhnle, the assistant pastor at Walnut Street Baptist Church, asked the editor to go to Waterloo to preach Brother P. B. Chenault's funeral sermon. With great burden of heart we went, feeling that God wanted to save many souls. That afternoon there were a great number of conversions. Out of a crowd estimated at 2,500 or more which packed the auditorium, with hundreds standing and with other hundreds gathered in the basement listening over loudspeakers, God worked in the hearts of many. There were, the newspapers reported, about twenty who stood to claim Christ openly and publicly in the upstairs auditorium, and eight others claimed the Lord in the crowd that filled the basement where Brother Harold Street presided during the invitation.

After arriving in Waterloo, I learned that the deacons of Walnut Street Baptist Church of which Brother Chenault was pastor, and Dr. Robert J. Wells of Burton Avenue Baptist Church, had made plans for me to stay on through Friday night in evangelistic services. So from Tuesday to Friday night we stayed, with large crowds and people saved each night. Those coming forward openly to claim Christ those nights were three, thirteen, sixteen and eight, I believe. I was asked to remain over Sunday and did. Then I was asked to remain another week. Revival services scheduled at Abilene, Kansas, were cancelled. The revival went on with great blessing. At least seven times as I recall, the big auditorium was filled, including several week nights. Souls were saved every time the invitation was given, and the interest and attendance remained undiminished, it seemed, to the end. Altogether there were about 150 who came forward openly and publicly, either claiming Christ as Saviour or confessing to a back-

slidden state and making a new start for God.

While in Waterloo it was the editor's great privilege to speak daily except two days on the *Family Altar Broadcast* over a chain of five stations, in Iowa, Indiana and North Dakota. This broadcast is under the direction of Rev. Hilmore Cedarholm and has been greatly blessed of God. The mail response was good. I spoke twice at the Waterloo Bible Institute in chapel services, spoke six times in the noonday theatre meetings in Waterloo, sponsored by Christian business men of a number of churches. In these services there were four professions of faith. I spoke also on the Saturday broadcast of the *Burton Avenue Church of the Air* and Sunday afternoon preached at Casebeer Heights Community Church where there was one conversion and seven young people presented themselves for baptism, having already been saved.

Readers will be pleased to know that God has graciously sustained Mrs. Chenault in her trial and that day by day she feels underneath the Everlasting Arms. The unwavering peace in her heart in the midst of sore trial has been a wonderful lesson to Christians. Let us rejoice to know that whatever sorrow or testing lies ahead of us that God's grace is sufficient to those who trust Him.

The great Walnut Street Baptist Church is carrying on with victory despite the terrific loss in the homegoing of their pastor, Brother P. B. Chenault. Easter Sunday there were 791 in Sunday School and besides carrying on all their regular work, there was a special missionary offering of over \$400. They are capably led by the assistant pastor, Brother William E. Kuhnle who is greatly loved. Bro. Harold Street, Missionary to Ethiopia, is also a great blessing to the church and a tower of strength in this hour of trial. At first the people seemed stunned but God has given them hope and we

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THE BLESS-ED DEAD

(As read at grave of Brother P. B. Chenault by Dr. Houghton)

"And I heard a voice from heaven saying unto me, Write, Bless-ed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." — Revelation 14:13.

The bless-ed dead! Art sure the dead are bless-ed?

"Unhappy dead," the world for ages cried;
Yet thou dost say that they are blessed in going—
They live, yes, live—though some have said they died.

The bless-ed dead—a voice from heaven said it.

They happy are; believe it thou, and write;
They sleep not in the darkness of the valley,
For them has dawned the day of longest light.

They died in Christ—these bless-ed ones now living,

In Christ secure from here to yonder shore.
He took their place of judgment on Golgotha,
To share His place with them forevermore.

Ah, blessed dead, how selfish we in weeping!
You risked your future on His good word keeping,
You risked you future on His good word keeping,
Now, bless-ed dead, you gather home to God!

— WILL H. HOUGHTON, President, Moody Bible Institute, Chicago.

A Personal Message

(Taken from *The Gospel Hour Broadcaster*, paper of which Bro. Chenault was editor).

Dearly beloved radio friends:
"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4).

Though the waters have been deep through which God has called us to pass since last we greeted you through the pages of the *Broadcaster*, yet I can truly say to His glory that His grace is sufficient in every hour of need. Not for a single moment since the crash occurred which took the life of my beloved husband, have I doubted that this was God's own sweet way and time for him to go. Would you like to know one reason why I feel so sure of this?

As you perhaps know, we closed meetings in Dallas Friday night and as he had another meeting beginning Sunday morning in Kewanee, Illinois, it was necessary for us to make the trip of 950 miles in the intervening hours. For that reason we decided to leave Dallas immediately after a short time of fellowship at the close of the services.

It was just 12:30 when we were

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Did Judas Lose Salvation?

The letter which follows may help many who doubt the security of a believer in Christ.

April 19, 1939

Mr. J. S. D.
Washington, Illinois.
Dear Brother D.:

I received this morning your sincere letter in which you express your doubts about the doctrine of the eternal security of a believer in Christ. It is a sad thing but by nature the human heart is set against the doctrine of salvation by grace. Cain, the natural man, resented the idea of salvation by blood and brought instead crops he had grown. The Pharisee who went up into the temple to pray, boasted of his goodness and represents all those who want to be saved by their good deeds, but the publican who asked for mercy, having done no good works, "went down to his house justified rather than the other," Jesus said. Those who agree they can't save themselves by good works want to keep themselves by good works. If they can't be saved altogether by good deeds, then they want to have part of the credit at any rate, but that is not God's way. God must do the saving and God must do the keeping and then God must get all the glory.

The truth is that those who know their sins are all forgiven and have everlasting life really serve the Lord better and please Him better than those who fear they will not do enough good deeds to keep themselves saved.

I know I can help you if you will be very prayerful and open-hearted about this matter. Take for instance the case of Judas. Judas was called as one of the twelve disciples and, as you say, was given power to cast out devils, etc.

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AFFECTIONATE CHRISTIANS

By John R. Rice

1. "Be kindly affectioned one to another with brotherly love" (Romans 12:10).
2. "Let love be without dissimulation" (Romans 12:9).
3. "Love as brethren, be pitiful, be courteous" (I Peter 3:8).

It was just a telegram of greeting last Sunday that inspired this message. The telegram would seem impractical, I'm sure, to many folk. I am sure that many would never waste money on a telegram that only expressed Christian affection, one to say that Easter would be sweeter if I were there.

Of course, we know that brotherly love is a duty. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one toward another" (John 13:35). It is by our brotherly love that the outside world, unconverted sinners, comes to know that we are Christians. That is a positive evidence. Sinners may not care much for our fidelity to the Bible; many sinners do not love the Bible, nor believe it. If we preach plainly against sin, they often resent it, and if we preach prophecies they do not believe it. If we preach separation, we are marked as fanatics. Much that a Christian ought to do and does do is foolishness to this world. But brotherly love is a coin that is recognized at face value, and accepted as legal tender anywhere in the world. Unconverted people know that Christians ought to love one another.

But how is the world to know that we love one another if we do not show our love? The Scriptures given above are not so much to teach brotherly love alone, as they are to teach that brotherly love should be expressed. We should not only be loving Christians, we should be affectionate Christians.

Faith in Jesus Christ and love for the saints go together, as Paul said of the Ephesian Christians. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you..." (Eph. 1:15, 16). Paul heard of their faith in the Lord Jesus and of their love to other Christians!

The affection of the saints at Colosse toward one another was well known, too, and when Paul heard about these, he thanked God and prayed for them continually, he said, "Since we heard of your faith in Christ Jesus, and the love which ye had to all the saints."

To me it seems not so remarkable that they loved each other, as that love was widely known and expressed here.

These Scriptures teach not just that we ought to love one another but we ought to send telegrams to say so! We ought to "be kindly affectioned one to another."

Weymouth's translation of Romans 12:10 reads thus: "As for brotherly love, be affectionate to one another." Dr. Pettingill says about this verse, "It is not enough to love; we ought to demonstrate the love we have toward one another."

The first half of the preceeding

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verse, Romans 12:9, means the same thing. "Let love be without dissimulation." Or as the Revised Version puts it, "Let love be without hypocrisy." We ought not to be hypocrites about love. Of course, at once you think of some people that claim to profess a love they do not have. Some people are gushy and insincere. I'm sure some preachers address their congregations, "Dearly beloved," when it is nothing more than a form. Of course, that is being a hypocrite. God does not want an expression of love that does not come from the heart. I have known Christians who say, "Praise the Lord," as a matter of form, it seems. For example, I recall a prayer meeting in my student days where a young man rose to ask prayer for his sister who had just been taken to the hospital and was near death. When he sat down, the leader said, "Praise the Lord," and continued with the testimony meeting. We must not be hypocrites about our love for God or men. We are not to profess what we do not feel sincerely. But doubtless, many of us are hypocrites the other way. We have love which we do not express. We are insincere. We do not show and demon-

(CONTINUED ON PAGE 2)

"P. B. Chenault In Heaven"

1. Did He Go Immediately to Heaven?
2. Does He Now, in the Spirit, Have All His Human Faculties to See, Hear, Talk, Feel; His Personality and Identity?
3. In Heaven Do They Know Each Other? Does He Know His Mother and All the Saints?
4. In Heaven Does He Know What Is Going On On Earth, Who Is Saved and Who Is Lost?
5. How Can One Be Absolutely Sure Beyond a Doubt of Going to Heaven?

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AFFECTIONATE CHRISTIANS

(CONTINUED FROM PAGE 1)

strate the love which really moves our hearts. God wants us to be kindly affectioned one toward another, that is to show the love that we have in our hearts. In other words, Christians are commanded to be affectionate Christians. And Peter says, "Love as brethren, be pitiful, be courteous." (I Peter 3: 8). Love is in the heart, but pity must take some outward form, and courtesy is purely the outward expression of brotherly love.

How true it is that there are many good Christians who are hard to live with! There are many good Christians who are not good husbands, or sons or daughters, or good companions. There are some who can give a wonderful testimony for Christ who cannot speak kindly at home when things go wrong! It is an unnatural, repressed and incomplete kind of Christian love that does not result in courteous and kind affection outwardly expressed. Paul says such Christians, though they give their bodies to be burned, and understand all prophecy and speak with the tongue of men and angels and do not have the brotherly love that is kind and long suffering and affectionate, it shall profit them nothing! During the past few days this matter of a Christian affection and the expression of brotherly love has been brought to my attention by a deep hunger of my own heart. Brother P. B. Chenault, one of my dear friends and brothers, went out to meet the Lord very suddenly, and naturally it takes a little time to adjust one's self to this loss. No matter how many friends one has, they are all too few, and how we do miss one as dear as this brother was!

We had planned to have a nice apartment for Mr. Chenault and wife and baby daughter in Dallas for the two weeks of the revival, but he simply drove down to my home and unloaded his bags and said he wanted to be with us. How grateful I was then and how much more grateful now! The fellowship of those two weeks was blessed. Dear Brother Chenault is now in heaven, but Mrs. Rice and I, and Mrs. Chenault will never forget the joys of those happy days. I am sure. We ate, talked, worked and played together. I drove his car and he drove mine. I called him "P. B." and he called me "John."

We lived a long time in the first few hours the day after his sudden home-going to be with the Saviour. We who were his intimate friends were bound so close together that it is the most natural thing in the world to call each other by the first name.

Our Affectionate Saviour

It is good for us to see the affectionate demonstration of Jesus toward all He loved. Yes, of course, the Lord Jesus loves us all. But

surely He loved individuals in the flesh with a personal, affectionate regard, an individual love just as we have one toward another. John loved to call himself, "the disciple whom Jesus loved" (John 13:23; John 21:20). This love of Jesus for John was openly and affectionately expressed, for at the last meal before Jesus was crucified as Jesus and His disciples reclined on couches around the table, John moved his couch over against the one of the Lord Jesus and lay his head upon the bosom of Jesus! How the heart of Jesus, aching nearly to bursting for the sins of the world, sorrowful almost to death as He was ready to go to the Garden of Gethsemane, must have been comforted in this expression of the love of John for Him, and the expression of His own affection for John! Jesus was "kindly affectioned" and embraces must have been customary with the Saviour. Too much we think of Him as an impersonal and austere God, and not enough do we realize His tender loving human heart. He was born of a woman, tasted all of man's sorrow and hunger and need and was tempted in all points like as we were, and yet without sin.

Jesus went to dinner one day and was grieved because the Pharisee did not kiss His cheek when He came in and wash His feet. Later He plainly said so (Luke 7:44, 46). He rejoiced that a fallen woman, repenting, came to kiss His feet, to anoint His feet with ointment and to wipe them with the hairs of her head! This is holy ground where coarse and vulgar and carnal minds will be ill at ease. But manifestly Jesus wanted people to love Him, wanted those who love Him to say so, and to manifest their love in affectionate deeds.

"Now Jesus loved Martha, and her sister, and Lazarus," we are told in John 11:5. "When Lazarus was stricken with sickness, his sisters sent to Jesus saying, 'Lord, behold, he whom thou lovest is sick'" (John 11:3). Jesus had often been in the home and His heart was touched by a personal, intimate bond of affection. Jesus had made His love so known and had shown His affection so that the sisters could proudly say, "Him whom thou lovest" of their brother Lazarus. When Jesus came into the little home in Bethany we may easily believe that Lazarus met Him with glad words, kissed Him on one cheek and then the other and embraced Him, for it was customary. Lazarus probably put perfumed oil on the head of Jesus, and doubtless Mary would bring a bowl of water, and removing His sandals, would wash the dear Saviour's tired and dusty feet! Meanwhile, Martha, such an industrious and capable homemaker,

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Pleased With Article "Satan Hates God's Preachers"

Brother T. Myron Webb of Enid, Oklahoma, writes, "I think your message in THE SWORD OF THE LORD on how Satan hates God's preachers is the best I have ever read. It stirred my own soul and I am taking the privilege of publishing it in this month's issue of THE MORE SURE WORD." (Hear Bro. Webb on the Oklahoma Radio Network Church of the Air Program at 9:30 a.m. daily, except Sunday).

Mr. C. B. Hedstrom of Chicago, Chairman of the International Christian Business Men's Committee, writes that the last issue of THE SWORD OF THE LORD was mighty fine and said, "Your article on Satan Hates God's Preachers is a masterpiece. It ought to be put in pamphlet form." Brother Hedstrom also said kind things about the editor's ministry in Chicago in February with the Christian Business Men and about future plans.

Miss Virginia Nesbit of San Antonio wrote as follows:

"I want to tell you how much I enjoyed your article, 'Satan Hates Preachers.' I have never read a similar one and yet it is a subject which needs to be brought before God's people more than it is. I am enclosing 10c for which please send me as large a bundle of the

In The Shadow of The Broad Brim

By Richard Ellsworth Day

(Reviewed by Viola Walden)

How grateful I am for the privilege of reviewing this great book, written by Richard Ellsworth Day. This is the life story of the inimitable Charles Haddon Spurgeon. It is a popular, intimate, sympathetic account of his life and work. The church needs again to come in touch with his sturdy, homely, reasonable, evangelical teaching, and ministers should endeavor to learn the secret of the power that made Spurgeon one of the greatest preachers of all time. Though being dead, he yet speaks to oncoming generations through this book. After reading this book, I wanted to call Spurgeon *Tirshatha*, a name given him by his wife, meaning, "Your Reverence."

May I here give you a few excerpts from this book, *The Shadow of the Broad Brim*? As I read the book, I made notes for further use and pass some of them on to you, hoping it will inspire you to read of that great man, Spurgeon.

Spurgeon had no high education, and it was a great disappointment to him. One day God spoke to Spurgeon in those unforgettable words from Jeremiah, "Seekest thou great things for thyself? seek them not!" He was not disobedient. Years later we find him saying, "From that first day until now, I have acted on no other principle but that of perfect consecration to the work whereunto I am called. I surrendered myself to my Saviour, I gave him my body, my soul, my spirit . . . for eternity! I gave him my talents, my powers, my eyes, my ears . . . my whole manhood! So far from regretting what I then did, I would fain renew my vows and make them over again!"

From 1861, for a period of thirty-one years, an average of 5,000 people assembled every Sunday in the Metropolitan Tabernacle, London, to hear this great man of God speak. Once a quarter Spurgeon asked his regular attendants to stay away from the next service. They did but the vast Tabernacle was jammed just the same. The greatest crowd ever assembled to hear a gospel preacher was October 7, 1857, the occasion being a fast-day service. By turnstile count, 23,654 persons were present.

An Agricultural Hall was rented for meetings and in the afternoons Spurgeon made private acoustical tests in the empty building. One afternoon he lifted his golden voice and cried, "Behold the Lamb of God which taketh away the sin of the world." A workman in a high gallery heard the voice, was smitten with conviction, put down his tools, went home, and after a season of spiritual struggle, found peace and life by beholding the Lamb of God.

Spurgeon says in this book, "There are hundreds of texts in the Bible which remain like virgin summits, whereon the foot of the preacher has never stood. I might almost say that the major part of the Word of God is in that condition: it is still an Eldorado unexplored, a land whose dust is gold. After thirty-five years I find that the quarry of Holy Scripture is inexhaustible, I seem hardly to have begun to labor in it!"

Again he says, "The gospel is this: I deserve to be lost forever; the only reason why I should not be damned is that Christ was punished in my stead, and there is no need to execute a sentence twice for sin."

His views made of him a staunch Baptist and he constantly emphasized the six Baptist distinctives: (1) The Lordship of Jesus, (2) The Supremacy of the New Testament; (3) Regeneration, the basis of church-membership; (4) The right of private judgment; (5) Separation of civil and religious entities; (6) Baptism by immersion. He was absolutely for open communion — "I dare not sit with Baptist alone," he said. But he was never for open membership,

issue containing this article as you can, I have several friends whom I would like to receive it."

Many others have written that that article was a great blessing to them.

saying, "My church fellowship is entirely of the immersed."

In the construction of the huge tabernacle, a building committee of thirty men was appointed. Lorimer states that "at their first private meeting Spurgeon exclaimed, 'I hear some of you are doubtful; if so, go through that door and stay there.' At a later meeting he repeated the statement. Twelve went out. Said he, 'Any more?' Three more departed, and with seven he marched to victory."

When Spurgeon found a member who differed offensively from the church's basis of agreement in doctrine and practice, he simply said to that person, "Please withdraw from the church" — and that was that! Publicly he stated, "I am captain of this vessel. If there should be a Jonah in this ship, I shall in as Christian a spirit as possible pitch him out. I shall not think that because Jonah is there I ought to leave, but I will stand by the ship in all weather as well as in sunshine."

Spurgeon believed that "Where God guides, He provides."

Spurgeon declared, "We have plenty of people nowadays who could not kill a mouse without publishing it in the Gospel Gazette. Samson killed a lion and said nothing about it: The Holy Spirit finds modesty so rare that He takes care to record it. Say much of what the Lord has done for you, but say little of what you have done for the Lord. Do not utter a self-glorifying sentence!"

George Needham, who proposed to write the life of Spurgeon, was rebuked; Spurgeon saying to him, "I am a poor subject; keep to the Lord Jesus."

As to visitation, Spurgeon could not even attempt the task; it was cared for by others, as were all wedding and funeral ceremonies. Nevertheless, he did much calling, restricting his time to cases of genuine need.

Spurgeon's power in prayer and his personal prayer life was perhaps the most prominent aspect of this many-sided man.

Spurgeon's last sermon was preached in Metropolitan Tabernacle June 7, 1891. He appeared a broken man, "utterly weary in the

Lord's work but not of it." He was sixty-six. His subject was "The Statute of David For Sharing the Spoil" (I Sam. 30:24). "As his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage: they shall share alike." It was a final love passage; one of the most beautiful tributes ever paid by a pastor to his people.

Spurgeon said in his last days, "The dying saint is not in a flurry; he keeps to his old pace — he walks. The last days of a Christian are the most peaceful of his whole career; many a saint has reaped more joy and knowledge when he came to die than ever he knew while he lived. *When there is a shadow there must be a light somewhere.* The light of Jesus shining upon death throws a shadow across our path; let us therefore rejoice for the Light beyond!"

Space does not permit me to give more. I trust these few excerpts will make you want to read more of Spurgeon's life. The realization that Spurgeon was so wonderfully used of God in his day that his work abides through our day, will encourage ministers, laymen, and we hope particularly young people to put themselves in the place of yieldedness.

This book, *The Shadow of the Broad Brim*, with beautiful cloth binding and 236 pages, may be had for \$1.50 from THE SWORD BOOK ROOM, 207 South Beckley, Dallas, Texas. Order today.

"Thou drewest near in the day that I called upon Thee; Thou saidst, Fear Not. O Lord, Thou hast pleaded the causes of my soul; Thou hast redeemed my life" (Lamentations 3:57, 58).

"When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psalm 8:3-5).

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THE SWORD OF THE LORD and of John R. Rice

Entered as second-class matter, July 13, 1935, at the post office at Dallas, Texas, under the Act of March 3, 1879.

JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

Published Weekly at 207 South Beckley, Dallas, Texas

Subscription price, \$1.00 a year. Canada and Foreign Countries \$1.50 a year. Advertising Rates on Request

A Personal Message

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ready to leave and just before driving away Brother Rice, with whom we had been staying, led us to the throne of grace, committing our way unto the Heavenly Father. We drove to the city limits where we had our car filled with gas preparatory for the long trip, and as we were leaving the station, I felt deeply impressed again that we should stop by the wayside, just the two of us, for a further word of prayer. This we did, and P. B. led us so definitely in prayer, asking for God's protecting care during the long hours of the drive. Then, when within just about one-half hour this occurred, is it any wonder that I feel so certain in my heart that this was God's glorious way of taking him to be with Himself?

As for myself, how sweet it has been to have the blessed privilege of leaning hard on the promises of God and finding in them all I have needed of strength, and comfort, and peace. Over and over again I have proved the truth of "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:20). And more than ever before I can say with Paul of old, truly "All things

work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

You dear friends of radio land have been so kind in your expressions of sympathy and comfort. I want you to know that I appreciate with all my heart your gracious thoughtfulness, but more than all else do I appreciate your deep prayer interest in my behalf for indeed I have felt the undergirding of the countless prayers that have gone up to the Father in my behalf. I want to thank you one and all and ask that you continue to pray that His will might be done in my life, and that I might continue to tell forth the message of salvation that was so dear to my husband's heart.

The following poem by Rev. Robert Freeman, so fittingly expresses my feelings at this time that I pass it on to you.

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather in my Father's Mansion,
Living in another room.

Living like the one who loves me,
Like that child with cheeks a-bloom,
Out of sight at desk or school book,
Busy in another room.

Nearer than the youth whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy!
Shall I think of death as doom,
When I know my love is happy
Waiting in the other room?

Yours, rejoicing in Him,
Mildred M. Chenault.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:10-12).

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching gospel of the kingdom, and healing every sickness, and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:35, 36).

SURRENDERED TO PREACH AT PACIFIC GARDEN MISSION

BY JOHN R. RICE

In the spring of 1921, I attended the University of Chicago, taking graduate work in the school of education. I had been teaching at Wayland Baptist College, a junior college, at Plainview, Texas, and was preparing for a position already tendered me in Montezuma College in New Mexico.

These were days of spiritual crisis for me. I was a Christian, earnest and prayerful, and I had been active in the Lord's work for a number of years. As field agent for the college one summer and as a gospel singer at revivals, I had spoken for the Saviour and regularly did personal soul winning. However, I knew very little about the Bible and I had absorbed a great deal of evolutionary teaching in my college course.

I was brought face to face with my dilemma when the Y. M. C. A. in Chicago brought William Jennings Bryan who spoke in Hyde Park Baptist Church, near the campus, on "The Bible and Its Enemies." I was moved profoundly, met Mr. Bryan personally, and had a long conversation with him. For the first time I saw that both evolution and the Bible could not be true and that modernism was a deadly enemy of true Christianity. I resolved to put the Bible to an honest test and if it proved to be the infallible and lasting word of God, to believe it, follow it, and defend it at any cost.

The University faculty arranged for a professor to reply to Mr. Bryan in Mandel Hall. I went to hear the case for evolution and against the verbal inspiration and infallibility of the Bible and direct creation of man. To my surprise the learned professor had no proof of evolution. He merely advanced the same old theories and arguments I had heard even in high school days. At the close of the lecture I went to the professor and asked if he believed that Jesus Christ was the Son of God and all He claimed to be. The professor smiled and said, "It would be useless to discuss that." I saw then where evolution inevitably lead, and my choice was made.

Soon thereafter I went to the Pacific Garden Mission, then at 67 West Van Buren Street, to do personal work. I had the joy of kneeling beside a drunk man who was seeking salvation. When the Lord gave him peace and assurance of salvation, my heart overflowed and I said to the Lord in my heart, "I would much rather do this than be a college teacher. I would rather win souls than to do anything else in the world!" The Lord seemed to answer me, "Then if you want to do it, why don't you?"

That night I had heard a humble and unlearned preacher, Brother Oats, give a powerful message from Romans 12:1. He told how he had presented his body to the Lord for service, had sold his stone yard, and now was spending all his time in the gospel work. He read the story of Isaiah's call and surrender when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" and how Isaiah did not wait to be sent, but offered himself, saying, "Here am I, send me" (Isaiah 6:8). I had long felt that perhaps some day God would call me to preach, because my mother and father had given me to the Lord when I was born and had prayed for Him to make me a preacher, but I had expected the Lord to compel me, if He wanted me to preach. I had never thought that surrendering to preach was an act of faith, but that night I resolved that I would and I presented my body to the Lord to be a preacher. I said, "Here am I, send me." I resolved that I would begin to preach and if God blessed with souls saved, I would continue. All this was not settled in a moment, but as God gave me light and as I counted the cost.

Finally I went to Brother Walter L. Taylor, then Superintendent of the Mission and told him how I had offered myself to God, and he asked me if I should like to speak Friday night. Before that I had often spoken for the Lord but always had the distinct understanding that

"GOD'S WAY"

(As sung at Brother P. B. Chenault's funeral by Mrs. W. E. Kunhle and Mr. George Edstrom; requested by Mrs. Chenault). Whatever changes in plans, whatever testings and sorrows, let us remember that God's way is the best way and let us say, "God's way shall be my way!"

God's way is the best way,
Tho' I may not see
Why sorrows and trials
Oft gather 'round me;
He ever is seeking
My gold to refine,
So humbly I trust him,
My Saviour divine.

Chorus

God's way is the best way,
God's way is the right way,
I'll trust in him alway,
He knoweth the best.

God's way is the best way,
My path he hath plann'd,
I'll trust in him alway
While holding his hand.
In shadow or sunshine
He ever is near,
With him for my refuge,
I never need fear.

God's way shall be my way,
He knoweth the best.
And leaning upon him,
Sweet, sweet is my rest.
No harm can befall me,
Safe, safe shall I be
I'll cling to him ever,
So precious is he.
— by Lida Shivers Leech.

Prisoner Saved Through Printed Funeral Sermon

Today Mr. Hillus Gass called *The Sword of the Lord* office to ask for extra copies of the paper and tracts for distribution in the Dallas County Jail. He told us that one of the prisoners there had read the sermon preached at Bro. Chenault's funeral and had trusted Christ as his Saviour. We praise the Lord for this soul saved, and pray there will be many, many more who will receive Christ through reading this message. We urge readers of *The Sword of the Lord* to pray that the messages in this paper will be the means of turning many to the Lord. See that your unsaved loved ones and friends get a copy each week.

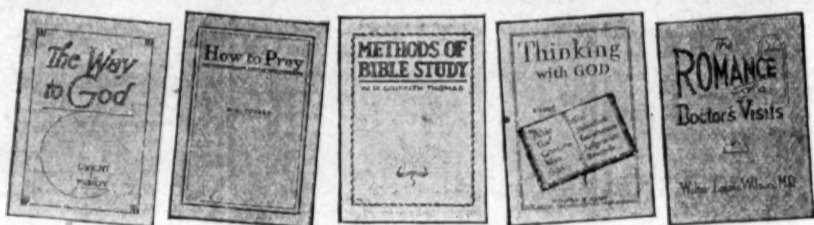
"Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man; if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself has decided it" (I Kings 20:39, 40).

Many a text in the Bible touches the heart with a sense of sorrow; rushes out upon us with accusing terror. Here's a mighty example. There were some important charge towards which we were neglectful; some obligation of love or duty to a fellow man that we slighted. At last, on a sudden, opportunities vanished swiftly; or the one to whom we should have ministered moved beyond our reach—forever. Then these words fell upon conscience with melancholy power; "As thy servant was busy here and there, he was gone."

From FILLED! With the Spirit

I was not a preacher. That Friday night at the Pacific Garden Mission I preached the first message I had called a sermon, on the text, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The Pacific Garden Mission has always been specially dear to my heart, not only because of the souls saved there, but because there God made sure to my heart the good news that He was willing to use me in the ministry. And I can say like Paul that "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry" (I Tim. 1:12).



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Did Judas Lose Salvation?

(CONTINUED FROM PAGE 1)

However, that does not prove he was saved as you will see from Matthew 7, verses 21 to 23. Read that passage and remember that verse 21 speaks about doing the will of the Father as regards the plan of salvation, and Jesus tells what that will is in John 6:28, 29. It is to believe on Christ as Saviour. See also John 6:40 which teaches the same thing.

Now in Matthew 7:22 we learn that many will come to Jesus, telling how they have prophesied or preached in His name, have cast out devils and done many wonderful works. Then Matthew 7:23 says, "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." If you read this verse carefully you will see Jesus is not talking to those who were once saved, but says, "I never knew you." That certainly would cover the case of Judas if he did prophesy and cast out devils in Jesus' name.

Now look in John, chapter 6. Verse 64 says:

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Judas had never trusted in Christ. Simon Peter then spoke up for all of the disciples and said they believed Jesus was the Christ, the Son of God. But in verse 70 and 71 Jesus answered that one of them, Judas, did not believe in Him but was a devil.

No, Judas was never saved and there is not a single verse of Scripture to indicate that he was. He never did trust in Christ as Jesus knew from the beginning.

Dear Brother, no doctrine of the Bible is a dangerous doctrine. If

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AFFECTIONATE CHRISTIANS

(CONTINUED FROM PAGE 2)

would begin to prepare the food that she knew Jesus loved. Ah! it must have been a sweet thing for Jesus to come to that affectionate home and to there show His love for these who loved Him and said so!

If John leaned on the breast of Jesus at supper and even Judas the traitor felt free to kiss His face in the Garden of Gethsemane, how free and affectionate must have been the little group of disciples with their Master. Even in His resurrected body Jesus invited doubting Thomas to touch Him, to "reach hither thy hand, and thrust

you will see John 5:24, Romans 8:29-39 and many such passages, you will see that Satan will never get one of God's children who has been born again.

I hope you will read again the little booklet, "Can A Saved Person Ever Be Lost?" and with an open heart. I know God will show you the truth if you are willing to lay aside your preconceived opinion. You want to know the truth and God will help you to know it.

You mentioned David. But even after David had committed such a great sin, he did not pray for God to save him again. Rather, he asked that God would restore the JOY of salvation again. A Christian loses his joy but does not lose his soul when he sins. In fact, if you read Romans 4:6-8 you will see that God charges the Christian up with the righteousness of Christ and that from then on, his sins are covered and are not charged to him at all but to Christ and they are already paid for on the cross. God hates sin and punishes it even in His own children but He cannot charge it against their immortal soul and put them in jeopardy of Hell since they have trusted in Christ for salvation.

I hope you will be very prayerful about this matter and get the sweet assurance that you are born again forever and that the Lord Jesus will never cast you out.

Your brother in Christ,

JRR/vw

it into my side; and be not faithless, but believing" (John 20:27). Jesus invited all the disciples to "Handle me, and see; for a Spirit hath not flesh and bone, as ye see me have" (Luke 24:39). He wanted their hands upon Him, wanted them to have the assurance and certainty of His presence and power and His love which the touch of the hand would help to give.

Long afterward when John the beloved disciple wrote about the Saviour, he wrote, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and OUR HANDS HAVE HANDLED, of the Word of Life." This brought assurance and certainty and sweet joy to John's memory as he remembered that he with the other dear disciples had handled the Lord Jesus with their own hands! What light that throws upon the affectionate disposition and custom of Jesus! And when later the aged John met the glorified Saviour on the Isle of Patmos where the Book of Revelation was given, Jesus laid His right hand upon him! (Rev. 1:17).

Affectionate Paul

How the Apostle Paul loved people! And he was always telling them so. Amplias was "my beloved in the Lord," and he called Stachys "my beloved," and said, "salute the beloved Persis." Read how long a list of people there were at Rome who must be saluted for Paul's sake! (Rom. 16). People at Corinth were "my beloved sons" to Paul (I Cor. 4:14). So Timothy was to Paul "my beloved son," and Tychius, Onesimus, Luke and Apphia were all called by Paul beloved brothers as he talked to them or about them, along with the saints at Corinth, the Hebrews, etc. Those at Rome, and Corinth, and Philippi were all called, "Dearly beloved," and so was Timothy and Philemon when Paul wrote to them.

Dear affectionate, tender-hearted, hungry-hearted Paul. He loved many, many people, though he had no wife and children of his own to love. When he left the disciples at Ephesus, he embraced them (Acts 20:1). When he raised from the dead the young man at Troas who fell out of the third story window during one of Paul's long sermons, Paul embraced the young man (Acts 20:10). When Paul had spoken and prayed with the good preachers at Ephesus, the elders who met him at Miletus, "they all wept sore, and fell on Paul's neck, and kissed him." The giants of Bible times were affectionate men, and men who loved one another and said so, men of gentle words, words of endearment, men of emotions and caresses.

Five of the Epistles of the New Testament end with the same command, that Christians should kiss one another.

Romans 16:16 says, "Salute one another with an holy kiss."

I Cor. 16:20 says, "Greet ye one another with an holy kiss."

II Cor. 13:12 commands us: "Greet one another with an holy kiss."

I Thess. 5:26 says, "Greet all the brethren with an holy kiss." I Peter 5:14: "Greet ye one another with a kiss of charity."

Even if we make allowances for changes in custom, it is still clearly the intent of God's holy Book that Christians should love one another fervently and should be affectionately demonstrative toward one another. We should love one another and say so. We should love one another and show it.

Doubtless the holy kiss of Bible times was primarily between men. Certainly in these wicked days there must be a modest reserve between Christian men and women who are not related. Yet Timothy was commanded to treat "the elder women as mothers; the younger as sisters, with all purity" (I Tim. 5:2).

This world would indeed be a barren world for me if we had no Christian mothers. My own dear mother left me and went to be with Jesus more than thirty-seven years ago, but God has put it into the heart of more than one good woman to love me as a son, to pray for me, to counsel with me, and to support me in the work. And I am claiming God's promise for at least one hundred mothers

like that, because Jesus said, "And everyone that hath forsaken houses, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29). Every born-again Christian has mothers and sisters in the heavenly relationship whom we should regard affectionately, but surely, "with all purity." And there are Christian men as truly my brothers as if they were born of the same mother and father. I should regard them so.

Earnestly I urge upon the reader to "Be kindly affectioned one toward another." Love your pastor and tell him so. Love that Christian friend who has been such a blessing to you. Show your love! That extra letter, or telegram, or gift, or caress, or word; that expression of love and confidence is what the Holy Spirit means, I suppose, when He commands us to "be kindly affectioned one to another." If you have love in your heart, then "let love be without dissimulation." Do not be a hypocrite about love. If you love anybody, tell them so!

How well that works in the home! If love still abides between husband and wife, then it ought still to be expressed. If my wife or my daughters were to write me and not tell me they love me, how strange it would seem to me! Love ought to be expressed. Hypocritical love, love dissembled, is not affectionately revealed. It is a part of Christian love that we show it.

You who read *The Sword of the Lord* and love the editor and pray for him, will you not write and say so? Is it too much to expect that those who are blessed by the unceasing toil and thought and expense that goes into this little paper, should express their love and appreciation? When you write the word of comfort, of thanksgiving or love, you are simply being "kindly affectioned one toward another" and "letting love be without dissimulation" as we are commanded.

It is my earnest prayer that many a home will be happier because of this article. If you love your wife, tell her so. Tell the children so, too, if you love them. Write that letter today which you ought to have written long ago, or send a flower, or a bit of candy, or a greeting card or telegram to the one who is sick or is tired. If we take to heart the words of our Saviour, many a poor, hungry-hearted stranger who comes to our services will be warmly greeted and comforted. Many a sad heart will find here the peace in our churches that he longs to find, the friends that he needs. Let the house of God be a place where Christians are "kindly affectioned one toward another," where people do not hide their love, where the warm hand-clasp, the kindly voice and the happy smile show our love so that all men might know by this that we are disciples of our Lord Jesus.

Waterloo Revival

(CONTINUED FROM PAGE 1)

believe He will lead them tenderly and see that the work will not suffer in their tragic loss. God makes no mistakes. Let every reader pray that they will be led aright as a lighthouse of gospel truth in the midst of much modernism and worldliness and wickedness. As the largest Baptist church in Iowa, their influence is tremendously for good and we trust that this influence shall continue and enlarge greatly.

The revival was not planned of men. I did not know services were arranged to continue until I arrived. Our hearts are filled with gratitude as we think of God's blessings. We believe in planning and praying and preparing, but this reminds us again that revivals come from Heaven and are not worked up but are prayed down.

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